

THE
IMPROVEMENT
OF
NAVIGATION

A great Cause of the
Increase of Knowledge.

A
SERMON

Preached *June 7. 1680.* before the
CORPORATION of TRINITY=
HOUSE in Deptford Strand,

At the Election of their Master.

By *Richard Holden*, Vicar of Deptford.

Published by their Appointment.

L O N D O N,

Printed by *J. Macock*, for *John Martyn* at the
Bell in St Paul's Church-Yard, 1680.

TO THE
Right Honourable
GEORGE Earl of BERKLEY,
Viscount DURSLEY, Lord
BERKLEY of *Berkley-
Castle, &c.* and Master of the
Corporation of *Trinity-House*
in *Deptford Strand.*

My Lord,

WHEN this Sermon was
Preached before You,
Your Lordship and the Worthy Gen-
tlemen of Your Society were pleased
by many kind and obliging Expressi-
ons to signify your favourable accep-
tance of it, and to let me know that
it was your desire it might be made
publick: Which, I confess, was
somewhat of a surprise to me. Yet

The Eipstle Dedicatory.

I considered, that I ought to look upon the repeated declaration of your Lordships pleasure, and the concurrent Vote of so many judicious persons, in the nature of a command; and have therefore chosen by this act of submission to pay that deference which is due to your judgment, thereby giving the best assurance I can, that I am,

My Lord,

Your Lordships

most humble and

most obedient Servant,

R. I. HOLDEN.

DANIEL XII. 4.

— *Many shall run to and fro, and knowledge shall be encreased.*

THis Book consists of History and Prophecy : In the historical Part, there are great arguments of *Daniel's* and his Companions piety, of their constant faith in God, and courage in persecutions, together with an account of the miraculous deliverances which God wrought for them. In the prophetical, there are predictions of strange Revolutions, and of great changes and alterations of Government, which should happen in several of the great Kingdoms of the World ; and these so plainly described, that *Porphyrie* would not believe they were written before the event.

But above all, there are clear and distinct prophecies of the *Messias*, his name, offices, and the time of his death, when he should be cut off, and make a reconciliation for iniquity, *Dan. 9. 24, --26.*

In the three first Verses of this Chapter, he speaks of the twofold coming of Christ, at first to publish and confirm the Gospel, *vers. 1.* the other, to reward his faithful Servants, and to punish obstinate and incorrigible Sinners, *ver. 2, 3.* *And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.*

And because many things here foretold were not to come to pass of some Ages after, therefore he is commanded in the beginning of this verse to shut up the Words and seal the Book, until the time of the end; that is, to preserve it carefully, that afterwards by comparing the prophecies with the events, men may see that these things were known to God long before.

For this is the great reason why God has been pleased in his Word to reveal to his Church many things which shall happen in after Ages: His end and design therein was not to gratifie the curiosity of men, who are naturally desirous to know what shall come to pass in future times; but to clear his own Omniscience, and to make
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it manifest after their accomplishment, that they were not casual or unexpected to him, but that he had a certain foreknowledge of them. Whence it is, that Prophecies are wont to be expressed in obscure words and in a dark language, and are called a *sealed Book*; because the meaning of them, at least in all the circumstances, is hidden from us, till expounded by the event; which, when all is done, is usually their best Interpreter.

BUT, saith he, in the words of the Text, before the time of the end come, before the accomplishment of this great Prophecy, concerning the consummation and conclusion of all things, the end of the World and the Day of Judgment, *Many shall pass to and fro, and knowledge shall be increased.*

In which Words we have these two Parts, 1. A Prediction of something remarkable that should happen in the latter days, *Many shall pass to and fro.* 2. The consequent of that, the benefit which thence should redound to mankind, *And knowledge shall be increased.*

1. For

1. For the former, the Prediction of somewhat remarkable that should happen in the latter days, *Many shall run or pass to and fro.* Not to trouble you with variety of Expositions, that which seems most probable in it self, as well as most suitable to the occasion of this solemn Assembly, is, That in these Words the Prophet foretells the great improvement there should be of Navigation in the latter Ages of the World. And this Interpretation I ground upon the proper notion of the Hebrew Verb here used *וַיָּשׁוּב* which as it signifies in Scripture generally any way of motion or passage, so in the *Chaldee* (which is the language wherein the Prophet wrote the greatest part of this Book) it properly signifies to move upon the waters: and the words which come from it referre to this sense, *וַיָּשׁוּב* Ezek. 27. 8. is rendered *Mariners*, and vers. 26. *thy rowers*, and Isai. 33. 21. *אֵי שֵׁט* is a *Gally with Oars*. And to this sence the vulgar Latine had an eye when it translates the words of the Text, *Plurimi pertransibunt, & multiplex erit scientia*, *Many shall pass through* (as it were from
one

one end of the World to another) and knowledge shall be encreased.

And how exactly the event has answered the Prophecy, will easily appear to any one who considers that the *Mediterranean* was the biggest Sea which was known to the wisest Nations of those Ages, the *Hebrews*, *Greeks* and *Romans*, whence in all their Languages it is called the Great Sea, it being greater by far than any other they knew; the Sea of *Galilee*, and of *Genesareth*, and the rest being but bigger Lakes, and the *Red Sea* much less than it.

Numb. 34.
6.
Josh. 1. 4.
Rom. 7. 2.

And though they had heard of the Ocean, which is mentioned by *Homer*, yet little or no use of it was made in many Ages for Navigation, insomuch that St. *Clemens*, who lived in the first Age of Christianity, says, *Ωκεανὸς ἀνθρώποις ἀπέρατος*, that the Ocean was not to be passed by men; and yet it is thought that he meant no other but the narrow Sea which is betwixt *England* and *France*. Further than *Hercules's Pillars* or *Gades*, they accounted, as *Pindar's* words are, *σέφους ἀβατον καὶ πόφους*, wholly unpassable, filled with nothing but darkness and confusion.

Ep. ad Cor.
p. 23.

Jun. in
loc.

Olym. 5.
ad fin.

Lib. 4. Ch.
42. P. 237.

And *Herodotus* relating how *Neco* King of *Egypt* sent out some *Phœnician* adventures from the *Red Sea*, who when, after a voyage of three years, they were come home, affirmed that they had sailed around *Africk*, *καὶ τὸν ἥλιον ἔχον ἐς τὰ δεξιά* where they had the Sun on their right hand, and so returned by the *Streights* through the *Mediterranean* into *Egypt* again; he relates it trembling, as a story he durst give no credit to himself, though possibly some others might.

Lib. 2. Ch.
23. P. 98.

Nay, he was so far from assenting to it, that he denies there is any such thing as an Ocean, and blames the *Geographers* of his time, for affirming without any proof, that the Earth was encompassed by it.

Boet. Phat.
Lib. 2. Ch.
27.
Chan. lib.
1. ch. 46.

And as for those few who did venture to launch out into this great Deep, they did it with much fear and caution, as appears by the Voyages of *Solomon's* and *Hiram's* Fleets to *Ophir*, *1 Kings* 10. 22. that is, to *Summe- tra* or *Zeilan*, (as learned men prove from the Commodities they brought thence) in which they did but creep by the shore all the way, as is manifest from the length of time spent in one of those Voyages, three years,

years, which is now performed in less than half the time from these parts of the World, though the distance be ten times as much from hence, as it was from the *Red Sea*, where *Solomon's* ships set out. And when any one undertook and succeeded in an attempt of that nature, he was looked upon as an extraordinary and Divine Person, as we read of *Hanno* a *Carthaginian*, who, it is like, was the first that ventured out of the *Streights*, and built some Cities upon the neighbouring Coasts of *Afric*, that he valued himself so highly upon this performance, and grew so vain in his imagination, as to account himself a God; and that others might think so of him too, *Ælian* says, he had taught certain Birds to call him, *The Great God Hanno*: So was he puffed up with a successful Voyage into distant and unknown Places. And *Tacitus* speaking of some seditious Souldiers in the Roman Army, who seizing upon three Vessels, compelled the Mariners to sail with them round about this *Island of Britain*: He calls it *magnum & memorabile facinus*, a great and daring attempt, which deserved to have the memory of it perpetuated

Var. lib.

14. ch. 30.

Vit. Agr.

ted to all Generations.

And now, I am sure, I need not in this *Auditory* adde any thing to shew how much the modern improvements are advanced beyond the utmost that the boldest Adventurers of old could attain to: the new Islands and Kingdoms, and the new World discovered of late Ages do give abundant proof of that, and your own experience confirms it.

I proceed therefore to the second Head, The consequent of this improvement, the benefit which should thereby redound to mankind; that together with Navigation, knowledge should likewise proportionably advance too. 1. The knowledge of Nature. 2. The knowledge of Arts. 3. The knowledge of Divine Providence; and 4. The knowledge of true Religion.

1. The knowledge of Nature; which is an effectual means to lead us to the knowledge and love of God, *The Heavens declare the Glory of God, and the Firmament sheweth his handy-work*: the frame and motion and influences of the Heavens do demonstrate to any man, who considers them with attention, how

how great and powerful, and wise and gracious, that God is, who formed them and all the other Creatures, which do continually preach and instruct men in the glories of the great Creator. The whole World, saith St. Basil, is ψυχῶν λογικῶν διδασκαλεῖον, the School of reasonable Souls where they may be taught to know God.

And for this reason the *Psalmist* calls upon Psal. 148. the *Heavens, and Sun, and Moon, and Stars* to praise the Lord, because those heavenly bodies do by their beauty, and order, and greatness, and usefulness, and long continuance, proclaim the Power, and Wisdom, and Goodness of him who made them all out of nothing; as *Moses* said at the beginning, *God saw every thing that he had made, and behold it was very good; so good as to glorifie the maker, by exciting the beholders to magnifie and adore him.*

If we go over the whole frame of things, saith St. *Augustin*, there is not a creature but tells us with a loud voice, *Deus me fecit, God made me.* Tom. 8. in Psal. 26. Whatever is good or delightful in the Work, commends the Author. If you look up to the Heavens, they are the work

work of his hands, (I, and contrary to the laws of Architecture, he made the Heavens first and then the Earth, set up the roof before he laid the foundation :) if you look down upon the Earth, God made that variety of Seeds, that diversity of Plants, that multitude of living Creatures : and who can fully set forth the praises of all these ? of the Heaven, and Earth, and Sea, and all in them ? or of the invisible Beings, the Angels, and Thrones, and Dominions, and Powers ? or of the Soul that is in us, which gives life to the body, moves the parts, acts the senses, comprehends so many things in its memory, and discerns and judges of them by its understanding ? And if we be at a loss in speaking of the effects, with what language can we sufficiently magnifie the glories of the Almighty cause of all ?

*Psal. 104.
24. &c.*

Now the improvement of *Navigation* hath hugely advanced the knowledge of Nature, and of the works of God. O Lord, saith the Psalmist, *how manifold are thy works ! in wisdom hast thou made them all : the Earth is full of thy riches. So is this great and wide Sea, wherein are things creeping— There go the Ships :
And*

And by the help of them, these latter ages of the World have arrived at a much fuller knowledge of those manifold works of God, than former times could attain to. Every Region, and every Country abounds with his wonders, which were all concealed and hidden, or at most but imperfectly and fabulously related, whilst they were deprived of intercourse with one another.

To give one instance of this. It was a general opinion amongst the Ancients, that the Countries which lie under or near the Æquinoctial Line, were not habitable by reason of the great and violent heats they must be subject to; for finding all places, by how much nearer they lie to that, so much more exposed to heat; they concluded that between the *Tropicks* all was *exusta flammis & cremata*, as *Pliny's* words are, wholly burnt up and not to be endured. Nat. Hist. l. 2. c. 68.

I know a worthy writer of our own Nation is pleased to affirm, That *Tertullian* of all the Ancients was of another opinion which came nearer to the truth, and that he thought the Countries within the torrid Zone, Sir H. Rat. Hist. l. 1. c. 3. §. 8.

Apol. c.
47.

Zone, to be places of great pleasure and delight; imagining withal that Paradise where our first Parents were placed, and where the Souls of good men go after death, was seated there. But certainly this judicious person either did not read, or strangely mistook his Author. For *Tertullian's* opinion appears to have been, That Paradise is not within the *Tropicks*, but beyond the furthest of them, and that it is *maceriâ quâdam igneæ illius Zone à notitiâ orbis communis segregatus*: severed from the known world by the hedge and fence, as it were, of the fiery Zone, which not being to be past through, it is like the Angels flaming Sword, to keep men from approaching near that Paradise which lies beyond it.

And give me leave to observe in passing, that possibly this conceit of his in first making this earthly Paradise to be the seat of the Blessed till the Resurrection, and then placing it beyond this (as he imagined) burning Region, might give rise to the Doctrine of Purgatory in the *Romish Church*, which teaches that there is a place of flames to be gone through after Death, before the Soul arrives

arrives at a state of happiness. And thus ignorance in *Geography* begot a very great error in *Divinity*.

For experience and late discoveries have convinced the World, that those parts, which of old were with some colour of reason judged uninhabitable, are not only well peopled, but withal so excellent in the pleasant and healthful temperature of the Air, and so abundantly stored with all manner of provision and delight, that they yield to no part of the Earth, but go beyond all others.

And this does very much vindicate and clear that Divine wisdom which made the World ; for had that been true which *Strabo* Geogr. l. 2. p. 75. affirms, and was generally believed, that if we divide the Earth into five parts, three of them are ἀοίκητοι incapable of inhabitants, the scoffing Atheist would have had some colour to ask, Why the biggest part of the Earth was made in vain and for no use.

But now, when we consider that that part of it which the greatest Wits of former ages judging in appearance with great

1 Cor. 3.
19.

reason, did conclude to be almost all flame, so unsupportably hot, that men could not live or breathe in it, is now found by experience to be so far from that, that it is rather the Garden and Paradise of the whole Earth; it will teach us thus much, that as the Apostle speaks, *The wisdom of this world (even of the wisest men in it) is foolishness with God*: and that there cannot be a greater folly, than for us men to think of measuring his Ocean by our span, or that we can fathom his depths with the short line of humane reason.

Ignorance and Impiety have only one thing now to object, which is, That still those parts of the Earth which lie under each Pole, are by reason of their excessive cold not to be inhabited. Of the North we have proof, and there is as much ground to believe it of the South.

Voss. de
Idol. l. 2.
c. 2.

But to this I shall Answer in the sense of a most Learned person; That the reason of the Universe required it should be so: For the Sun, the Fountain of heat, being most fitly placed in the middle betwixt the two Tropicks, it was necessary that under
each

each Pole there should be a fountain of Cold too, which might disperse it self over all the World to temper and allay the Suns heat, as experience shows it does after an extream hot season, by the blowing of the North wind. And without this cold, the watry humour would have been quite consumed, which yet is no less necessary to the production and conservation of things than heat it self is.

2. The knowledge of Arts. Without Winds, and Seas, and Ships, as *Seneca* truly Nat. qu. l. 5. c. 18. speaks, man would have been *imperitum animal*, an ignorant and unknowing Creature, confined to his own home without the benefit or so much as the knowledge of what might be learnt from the People, or enjoyed and made use of from the product and improvement of distant Countries.

No Nation is so self-sufficient as to abound with all the provisions of life, but either wants or does but sparingly enjoy what others have in great abundance, both for themselves and strangers, some of which are for necessity and use, others for delight and ornament : One Nation is a Granary

Geogr. l.
2. p. 121.

for Corn, another a Wardrobe for Cloathing, a third a Vineyard for Wine, a fourth a Mine for Gold and Silver, a fifth a Storehouse for all Provisions of War: And even this Country of ours in the most barbarous and rude, and uncultivated times of it, when only a small part of it towards the end of *Cornwall* was discovered by the *Phœnicians*, (as *Strabo* tells us) they valued it so highly for the Mines of Tin which they found there, that they did *κρύπτειν ἅπανι τῷ πλῆγι*, conceal and keep it close from all the World besides, that they might engross the benefit of that useful commodity to themselves: And adds withal, That one of their Ships being followed by the *Romans* out of a design to discover the place, the Commander discerning their intent, ran his Ship on shore, and drew them after him into the same ruine; but he escaping with his life, had amends made him when he returned home, out of the publick Treasury, for the good service he had done his Country in keeping so beneficial a Trade still concealed from their Enemies, though it was with the hazard of his life and the loss of all his goods.

Now

Now Ships are the great Bridge of a Kingdom, which reach from hence to the *East* or *West Indies*, transport into foreign Countries what can be spared at home, and in exchange bring back with them whatever any part of the Earth affords, and make the Sea become the great Mart of the whole World.

And, together with Wealth and the conveniences of life, Learning and all useful knowledge is hugely improved this way. There may be a *transmissio lampadis*, not only from one Age, but from one Nation to another too. This Consideration put some great Philosophers, *Pythagoras* and *Plato*, upon travelling all the learned World over, that they might enjoy the Conversation of knowing men, who were not all confined to one Countrey, however the vanity of the *Greeks* reckoned all the World but themselves barbarous.

Whenas yet their own Writers confess, They learn'd *Arithmetick* and *Astronomy* (we may add the very use of Letters too) from the *Phœnicians*, who were the greatest Merchants and Navigators of those Ages, and
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Il. 4. v.
743.

Josh. 11. 8.

Zach. 9. 2.

by that means attained a great name for *Philosophy*, and all kind of wisdom and knowledge; whence it is that *Homer* calls the *Sidonians* *πλυδαίδαλοι*, as being men who had acquaintance with all the best and most ingenious Arts. And the Scripture it self, as in one place it gives it the Attribute of the *Great Sidon*, not as if there was any other of the same name less than it, but because it was the chief City of all *Phœnicia*, having a convenient Haven, and abounding in shipping, whereby it became exceeding rich and populous; so in another place it calls it *very wise*, *Tyrus and Sidon though it be very wise*: for as the Inhabitants of those two Cities were observed to be naturally men of sharp and lively and piercing wits; so by their traffick and conversation abroad, they had much improved themselves in all kind of useful knowledge, and were grown famous for their wisdom all the Eastern World over.

And as Navigation did advance them to this height of knowledg both in learned and mechanical arts; so wherever it is upheld, it enlargeth the minds, improves the Parts,
and

and sharpens the Wits of men ; it discovers to them the works of Nature, the inventions of Art, and the wonders of God.

3. The knowledg of Divine Providence.

They who go down to the Sea in Ships, these see Psal. 107.
23, 24.
the works of the Lord, and his wonders in the Deep.

His works of Creations, and his wonders of Providence.

Men are wont to think with some kind of astonishment upon those mighty miracles, which God wrought for his ancient people, in dividing the *Red Sea*, and drying up the *River Jordan* ; but truly, if we were not shamefully blinded by our own sin and ignorance, which keep us employed about any thing rather than in weighing and meditating on the works of God, we might every day see wonders as great as these, which Aug. de
Trinit. l. 3.
c. 2. ought in reason to induce us to the admiration and love and worship of our heavenly Father.

We behold the Waters hanging aloft in the Air, and these not falling down all at once, but in small drops, that they may refresh the Earth and make it fruitful, but not oppress it.

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The Sea, with its huge body of Waters, does daily with a mighty violence beat upon the humble shore, which is no firm or well-compacted body neither, but an heap
 Job 38.10. of Sand; this is all the *Bars and Gates* which Almighty God speaks of that *He hath set to it*, and yet by these it is restrained in the midst of its greatest rage and tumult, and forced to return back upon it self, as if God stood by it all the while, and bespake it in
 Verf. 11. those words of his in the next Verse, *Hitherto shalt thou come, but no further, and here shall thy proud waves be staid*: though it be perpetually tumultuous, foaming and tossing and swelling it self, labouring to overflow all by its Waves and Billows; yet has God set such boundaries to it, that it observes a method in its disorder, a temper in its madness, seldom transgresses the known marks. And yet (such is our folly and absence of reason) we are more inclinable to ascribe these things to Nature, than to God who is the Author and Parent of Nature.

But this is but a wonder of the shore; the *Psalmist* speaks there of God's wonders in the deep, the amazing dangers and miraculous
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ious deliverances; sometimes they meet with horrible and affrighting Tempests, Waves that toss their Ship with such violence as if they would raise them to the Clouds, and at the next moment sink them into the bottom of the Sea, and immediately overwhelm them; and all this not a work of Chance, but of Divine Providence, it is God who *has the winds in his treasures*, and can send them forth, or recal them, as he pleaseth. Psal. 135.
--7.

And though this be that which the *Psalmist* immediately refers to, yet the Deep has many other wonders, the vast extent of it proportionable (according to the most moderate account) to the whole Earth, which is dry and not covered with waters; the great number of living Creatures which are in it; and, that great Riddle of Nature, the daily flux and reflux.

But, as I observed before, the Ocean being unknown in those times and places, the Prophet by *the great and wide Sea*, must be supposed to mean the *Mediterranean*: and that likewise carries in it peculiar marks of Divine Wisdom and Providence. I shall name but two; and these do both visibly

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bear

bear the signature of Gods hand upon them.

One is, That whereas vast Quantities of Water do constantly fall into this Sea from the *Euxin*, *Propontis* and the *Ægean* Sea, and, as some think, from the *Caspian* too, by certain passages under ground, which do all tend Westward; it hath pleased God in his wise Providence to prepare a most convenient outlet for them all by the *Streights mouth* into the great *Ocean*. For it is a vain conceit of those who think this was not a work of God from the beginning, but an effect of mans art afterwards, and that at the first Creation there was a neck of Land reaching from *Spain* to *Africk*. Had this been so, where must the Mediterranean Sea have emptied it self of all those waters which it received from abroad? So that plainly, had it not been for that passage through which it discharges it self, all those goodly Countries that border upon it must have been in perpetual danger of being drowned and overwhelmed; nay, would doubtless all of them long since have been nothing but Sea. Here then we have one great Argument of Divine Providence.

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The other is, The convenient situation of this Sea, so fitly placed for the maintaining of Society and Traffick betwixt all the parts of the anciently known World ; that, as it hath been piously and judiciously observed, Mr. Evelyn of Navig. and Com. P. 3. Divine Providence seems to have done all for Man, and to have left nothing to humane wit or industry to add to it.

4. The knowledg of true Religion. In the time of the old Law, *God was known in* Psal. 76. 1. *Judah, and his name was great in Israel.* The right worship of the true God was confined to one Nation; the rest of the World was overspread with Superstition and Idolatry, *In* Act. 14. 16. *times past God suffered all Nations to walk in their own ways.* But under the Gospel the Pale of the Church is enlarged, and *Christ is the desire of all Nations, and there is neither Jew nor Greek,* Gal. 3. 28. *neither bond nor free, neither male nor female, but all are one in Christ Jesus : and in every Nation he* Act. 10. 35. *that feareth him and worketh righteousness is accepted with him.* Now what more glorious employment can any man wish to himself in this life, than to be Gods hand to reach forth the greatest of his blessings to Mankind ? It is certainly far more honourable to be an
D 2 instrument

instrument of Gods Goodness, than of his Power ; to save a Soul, than to be *fœlix terrarum prædo*, a destroyer of Kingdoms. For the latter, he often makes use of Satan himself, or the worst of men, as he did of the *Magicians* of *Ægypt*, from whom indeed *Pharaoh* hoped, that they should have removed the Plague, and sent for them to that end; but instead thereof they encrease the evil, by producing new ones.

Exod. 8.
7.

Saint Paul saith of the Apostles and Ministers of Christ, that they have their *power for edification, and not for destruction* ; but Satan's power is all for destruction ; he and his Agents are not Physicians, but Executioners. But for acts of favour and mercy, God usually makes choice of those whom he loves to be his instruments in conferring of them : So Christ tells the Angel or Bishop of *Philadelphia*, That they of the Synagogue of Satan should know that he had loved him, because he would make them come and worship before his feet : that is, because God would make him the instrument of their conversion, and the golden Conduit to convey the water of life to them. Which was a good sign of God's special

2 Cor. 10.
8.

Apocal. 3.
9.

special esteem and love for him.

Now the improvements which have been made in the Art of Navigation of late Ages, have put fair opportunities into the hands of Christians to spread the knowledge of their great Redeemer, and his most excellent Religion, much farther than in former times it could have been. *Faith comes by hearing*, saith the Apostle: Now many Nations are of difficult access, others altogether unaccessible, otherwise than by Sea; but of old, when men kept close by the shore, no great discoveries or long voyages could be made, they being, in a dark night when they could not see the Stars or discern the Watch-towers or high Trees by the Sea side, always in extreme dread of shipwreck. But now, by that excellent invention of the Compass, God has made all the Quarters of the Earth easie to be approached unto. And it justly deserves to be looked upon as a wonderful effect of Divine Providence, that God who had promised to his Son *the utmost* Rom. 10. 17. *ends of the Earth for his possession*, should now in this old Age of the World bless it with that useful discovery, by the help whereof
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the saving Doctrine of the Gospel, and the knowledge of Christ Jesus might more easily and more speedily be published to all mankind.

And it would be a great Glory to any amongst us, who have the opportunity of conversing with Infidels and barbarous Heathens that sit in darkness and the shadow of death ; I say, it would be your high Honour in the esteem of God and of all good men, if, as you have ability and occasion, you would endeavour to instil the knowledg of true Religion into their hearts.

I know it will be replied, That your business is Trade, and that the other is the Ministers work, and does not concern you at all.

And indeed, it is not to be doubted but that it belongs only to such who are called and solemnly set apart to that holy Function, ordinarily, publickly, and by way of office to preach the Gospel ; yet all Christians, keeping within the sphere of their vocation, may *comfort and edifie one another*, as the Apostle bids them do, and commends them for doing. Though under the Law, God had settled the Priesthood in the Tribe
of

of Levi, yet he gives this command to all Israel, *And these words which I command thee this* Deut. 6. 6, *day shall be in thine heart, and thou shalt teach* ⁷ *them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

And this is especially true in the present Case, when there is no settled Church, no Ministers ordained, nor none suddenly can be. As St. Luke, *Acts* 8. speaking of the persecution at *Hierusalem*, and how the whole Church was dispersed, and what havock Saul made amongst the Believers, he addes vers. 4. that *they who were scattered abroad preached the Gospel*; and vers. 5. he says, that Philip preached Christ in *Samaria*. Though the word be the same in both Verses in our Translation, yet in the Greek there are two several words; of those in verse 4. it is *εὐαγγελίζόμενοι*, they told the glad tidings, all the Christians who were scattered abroad, people as well as Preachers, related to others what they knew both of the Doctrine of Christ and his Apostles, and of the mighty miracles which they had seen wrought for the
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the confirmation of it, they reported the truth of what they did know and had seen.

But of *Philip* it is said verse 5. that he did κηρύσσειν τὸν χριστόν, publicly and solemnly, as an Officer designed to the work, he preached *Christ*; and verse 12. he baptized them also, he openly exercised the office of a Deacon or Minister amongst them, whereas the others did only occasionally tell what they had learned of the Doctrine, and beheld of the Miracles wrought by the Apostles. Though none but a publick Herald can by way of office solemnly proclaim the Kings Peace, yet any one who has heard of it may relate the good news, and make it known to those he meets with, and acquaint them with the joyful tidings.

Soc. Hist.
Ecccl. l. 1.
c. 19.
Theod. l.
1. c. 23.

To this purpose we have an eminent instance in Church-History of two Christian Youths, *Frumentius* and *Ædesius*, who being delivered Captives to the King of the *Indies*, did by degrees advance so far in his favour as that he intrusted them in very weighty and important affairs; these men took all opportunities to acquaint the *Indians* with the Doctrine

ctrine of Christianity, and found many of them very ready to listen to it, whereupon, having confirmed them what they could in the Faith, they returned into their own Country. And *Frumentius* having related to *Athanasius* the great Bishop of *Alexandria* what they had done; the good man judging him who had laid the foundation the fittest person to erect the building, ordained him Bishop of *India*, and sent him back amongst them, where by his Preaching and Miracles and holy Life, he converted an infinite number of them to the Faith, and was the first who planted a Church in those Countries.

This was it which *Moses* so highly commended in the Merchants of *Zebulun*, whose dwelling was at the Haven of the Sea, as dying *Jacob* foretold, *Gen.* 49. 13. who as by their Traffick with foreign Countries they did hugely enrich themselves and did suck the ^{Deut. 33. 19.} abundance of the Sea, and of treasures hid in the sand, as *Moses* words are; so they made use of their trading abroad, as he speaks in the beginning of that Verse, to call the people to the mountain, and to offer sacrifices of Righteousness:

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teousness: By occasion of their Trading and commerce and acquaintance with the Heathens, they used all means to win them to the love of true Religion and to the worship of the God of *Israel*.

1 Thess.
1. 9.

And this would be your praise, if, as you follow their employment, you would tread in their steps, and do what you can to *Turn men from Idols to serve the living God*, by your instruction, if you be able; but! however by your example, *walking honestly towards them that are without*, and by your Justice and Temperance and other Christian Graces adorning your good Profession: Your Virtuous and Holy lives would be the most powerful Argument in the world to win them to a love of your Religion. When the Unbeliever shall see the Christian sober and composed and regular in his whole conversation, he will be astonished (saith St. Chrysostom *) and will be ready to say, Certainly the God of the Christians is a great God: What kind of men does he make them to be? οἷος ἐξ οἷων ἰπταίνουσιν; of how bad, how good? of Men he makes them Angels.

οἷος ἀνδρ.
αὐτῶν. θ. π.
524.

It is a known saying of Plato's, that if vir-
tue

tue could assume an humane shape, its beauties and excellencies are so great, that all men would be taken with the love and admiration of it: Now by the good lives of Christians Virtue and goodness are, as it were, imbodied and represented not only to the Ears, but to the Eyes of men, made visible to all they converse with; which must doubtless very much adorn their holy calling, and would have a mighty efficacy upon those who should see these shining lights. *Those Husbands, saith St. Peter, 1 Pet. 3. 1, 2. who obey not the word, may without the word be won by the conversation of the Wives. Their Modest and Virtuous behaviour would be a most likely means to commend that Religion wherein they had been instructed.*

Justin Martyr gives us himself for an instance of this, who as he says, being brought up in the School of Plato, and hearing the Christians every where spoken against, ὁρῶν ὃ ἀπόβυσ πρὸς θάνατον, but seeing them fearless of death, and whatever the world accounts dreadful, he concluded it was impossible they should be wicked or voluptuous persons, (as they were represented to be)

be) who were so resolute and constant in the greatest dangers.

Epist. ad
Trall.

When the lives of Christians are visible Sermons, and as the Blessed *Ignatius* says of a Primitive Bishop, ἡ αὐτοῦ τοῦ κατὰ σῆμα μεγάλη μαθητεία, that his whole carriage and behaviour was a constant lecture of all Christian graces, whereby at once, and that all his life long, he preached to his whole Diocese, then it is no wonder if (as he there adds) that even Atheists and the most prophane contemners of Religion could not chuse but stand in awe of such a person: for a good man is the most sacred and venerable thing upon earth.

And certainly it would tend much to the honour of Christianity, for you to manifest by your regular and exemplary lives, what influence the commands and promises and threatnings of the Gospel, have had upon your own hearts.

And whilst the School-men dispute with a great deal of curiosity more than profit, about the Character of Baptism; do you show the reality of it in your lives, by making it evident to those Heathens with whom

whom you Converſe and Traffick, that your ſeparation to Chriſt, your being markt out and deſigned for hiſ in your Baptiſm, has imprinted an indeleble Character of all Chriſtian Vertues and Graces upon your Souls: That ſo what *Ariſtotle* Eth. ad Nicom. l. 10. c. 7. ſays loftily concerning the Contemplation of the great Book of Nature, may, as in reaſon it ought, be the viſible effect of your ſtudy of this leſs but better Book of Scripture, that it does *ἡ ἀνθρωπίνην ἀπαθανάτιζεν*, as it were render men Immortal, divest them of their bodies, and raiſe them above the dregs and baſeneſs of this lower world.

This would be a convincing demonſtration indeed, which would even *compel them to come in* to the Faith.

You would then carry thither a greater treasure than any you can bring from thence: The Kingdom of Heaven, that is, the Doctrine of the Goſpel being a rich Jewel, a Matt. 13. 45, 46. *pearl of great price*, which well deſerves the parting with all we have, for the attainment of it.

This would conſecrate even your civil Employments, make your Trade become
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an act of Worship and Religion, and as God tells the City of Tyre, render your Merchandise holiness to the Lord.

It would be your comfort in this life; you might then, as Moses bids them of Zebulun, Rejoyce in your goings out; your Voyages abroad would be really a cause of joy and comfort to you, when you made them subservient to true Religion. For certainly, next to that Peace which passeth all Understanding, the calm and serenity which ariseth from a good Conscience and a sense of Gods favour, there is nothing can be matter of more real and solid joy, than to have rescued a Soul from the jaws of everlasting Misery, to have made another happy, to have been the instrument of my Brothers Eternal welfare.

And lastly, it will abound to your account, in the day of the Lord Jesus; for as it is in the Verse before the Text, They who turn many to Righteousness, shall shine as the Stars for ever and ever.

F I N I S.

ERRATA

PAge 5. l. 4 marg. for *Rom.* r. *Dan.* 7. p. 6. l. 2. r. *adventurers.* ib. l. 5. for *around* r. *by the South of.* ib. l. 5. marg. for *Boet.* Phat. r. *Boch.* Phal. p. 19. l. 7. r. *Creation.* p. 21. marg. r. *Psal.* 135. 7. p. 24. l. 7. for *should* r. *would.*

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